The Continuation of the Ancient Montanism Heresy in the Charismatic Movement of Modern Christianity

古代孟他努異端在現代基督教靈恩運動中的延續

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PROLEGOMENON 序言

Solomon, the wise king, wrote in the book of Ecclesiastes: "There is nothing new under the sun" (Ecclesiastes 1:9). This ancient observation finds sobering confirmation in the history of Christian theology. The heresies that troubled the early Church did not simply perish; they metamorphosed, adapted, and reappeared in new garments across the centuries. Perhaps nowhere is this more evident than in the striking parallels between the ancient Montanist heresy of the second century and the modern Charismatic Movement that has swept through global Christianity since the twentieth century.

所羅門王在《傳道書》中寫道:「日光之下無新事」(傳道書1:9)。這一古老的觀察在基督教神學史上得到了令人警醒的印證。困擾早期教會的異端並未單純地消亡;它們蛻變、適應,並以新的面貌在歷代重新出現。或許,在古代第二世紀的孟他努異端與自二十世紀以來席捲全球基督教的現代靈恩運動之間那驚人的相似之處,這一點表現得最為明顯。

This essay undertakes a rigorous theological examination of both movements, demonstrating through Sacred Scripture, the writings of the Early Church Fathers, and the decrees of the ancient Church that the core theological errors condemned in Montanism have resurfaced, substantially unchanged, in the contemporary Charismatic Movement. This is not merely an exercise in historical analogy; it is an urgent call to theological vigilance.

本文進行一項嚴格的神學考察，研究這兩個運動，通過聖經、早期教父的著作以及古代教會的決議，證明孟他努主義中被譴責的核心神學錯誤，已在當代靈恩運動中以基本未變的形式重新浮現。這不僅僅是一種歷史類比的練習，更是對神學警醒的迫切呼喚。

PART I: MONTANISM — THE "NEW PROPHECY" 第一部分：孟他努主義——「新預言」

I. Historical Origins 歷史起源

Montanism, known to its adherents as ἡ καινὴ προφητεία (*hē kainē prophēteia*, "the New Prophecy") and to its opponents as the "Phrygian heresy" or the "Cataphrygian heresy," arose in the mid-to-late second century in the Roman province of Phrygia in Asia Minor (modern-day central Turkey). The movement takes its name from its founder, Montanus (Μοντανός, *Montanos*), a recent convert to Christianity who, according to several ancient sources, may previously have been a priest of the pagan deity Apollo or Cybele.

孟他努主義（Montanism），其追隨者稱之為 ἡ καινὴ προφητεία（*hē kainē prophēteia*，「新預言」），其反對者則稱之為「弗呂家異端」或「卡塔弗呂家異端」，興起於第二世紀中後期，地點在小亞細亞的羅馬弗呂家省（今土耳其中部）。該運動以其創始人孟他努（Μοντανός，*Montanos*）命名。根據多份古代文獻記載，孟他努是一位剛歸信基督教不久的新信徒，在歸信之前可能曾是異教神祇阿波羅或庫柏勒的祭司。

Scholars debate the precise dating of Montanus's prophetic activity, with dates ranging from approximately AD 135 to as late as AD 177. The most commonly accepted date is around AD 156–172. According to the anonymous anti-Montanist writer preserved in Eusebius of Caesarea's *Ecclesiastical History* (V.16), Montanus first appeared in a village called Ardabau in the region of Mysia bordering Phrygia. There, during the proconsulship of one Gratus, he fell into states of ecstasy and began to prophesy in a manner "contrary to the constant custom of the Church handed down by tradition from the beginning."

學者們對孟他努預言活動的確切年代尚有爭議，日期從大約公元135年到遲至公元177年不等。最普遍接受的年代約為公元156至172年。根據保存在該撒利亞的優西比烏（Eusebius of Caesarea）《教會史》（V.16）中的一位匿名反孟他努作者所述，孟他努首先出現在與弗呂家接壤的米西亞地區一個名為阿爾達保（Ardabau）的村莊。在那裡，在一位名為格拉圖斯（Gratus）的總督任期內，他陷入出神狀態，開始以一種「違反自始以來藉傳統傳承下來的教會一貫慣例」的方式進行預言。

Montanus was soon joined by two women, Prisca (also called Priscilla) and Maximilla, who similarly claimed prophetic inspiration from the Holy Spirit. Together, "the Three" formed the core of the movement. Their followers claimed a prophetic succession stretching back through Quadratus and Ammia of Philadelphia all the way to Agabus and the daughters of Philip the Evangelist mentioned in the Acts of the Apostles. The movement spread rapidly across Asia Minor, to North Africa (where it won its most famous convert, Tertullian, around AD 207), to Gaul, and even to Rome.

孟他努很快就被兩位女性加入：百基拉（Prisca，又名 Priscilla）和馬克西米拉（Maximilla），她們同樣聲稱受到聖靈的預言啟示。三人合稱「三位先知」，構成了該運動的核心。他們的追隨者聲稱擁有一條預言傳承，上溯經過非拉鐵非的夸德拉圖（Quadratus）和安米亞（Ammia），一直追溯到使徒行傳中提到的亞迦布（Agabus）和傳福音的腓利的女兒們。該運動迅速

擴展到小亞細亞各地、北非（約在公元207年贏得了其最著名的信徒德爾圖良 Tertullian）、高盧乃至羅馬。

Montanus proclaimed the Phrygian towns of Pepuza and Tymion as the site where the New Jerusalem would descend from heaven, making Pepuza his headquarters. The movement established its own ecclesiastical hierarchy, with "patriarchs" at Pepuza ranking above "stewards" (*cenonae*), with bishops relegated to the third and lowest rank — a direct inversion of the catholic ecclesiastical order.

孟他努宣布弗呂家的佩普札（Pepuza）和提米翁（Tymion）兩座城鎮為新耶路撒冷從天降臨之地，並以佩普札為其總部。該運動建立了自己的教會等級制度，佩普札的「族長」（patriarchs）地位高於「管事」（cenonae），主教則被降至第三及最低等級——這是對大公教會教階制度的直接顛倒。

II. Core Beliefs and Practices of Montanism 孟他努主義的核心信仰與實踐

The theology and practice of Montanism may be summarized under several principal headings:

孟他努主義的神學與實踐可歸納為以下幾個主要方面：

A. Continuing and Superseding Revelation 持續且超越性的啟示

The most fundamental and dangerous tenet of Montanism was the claim that the Holy Spirit — the Paraclete (Παράκλητος, *Paraklētos*) promised by Christ in the Gospel of John — was now speaking through Montanus and his prophetesses with a revelation that supplemented, clarified, and in effect superseded the teaching of Christ and the Apostles. Montanus drew heavily on John 14:26, 15:26, and 16:12-13, claiming that the promise of the Paraclete found its ultimate fulfillment not at Pentecost (as the Apostle Peter had declared in Acts 2), but in his own prophetic ministry.

孟他努主義最根本且最危險的教義是聲稱聖靈——基督在約翰福音中所應許的保惠師（Παράκλητος, *Paraklētos*）——現在正通過孟他努和他的女先知說話，帶來一種補充、闡明並實際上超越基督和使徒教導的啟示。孟他努大量引用約翰福音14:26、15:26和16:12-13，聲稱保惠師的應許並非在五旬節（如使徒彼得在使徒行傳第二章所宣告的那樣）得到最終應驗，而是在他自己的預言事工中得到應驗。

St. Jerome, writing to Marcella in AD 385 to refute Montanist claims, directly addressed this theological distortion. Jerome wrote:

聖耶柔米（St. Jerome）於公元385年致馬賽拉（Marcella）的信中直接針對了這一神學扭曲進行反駁。耶柔米寫道：

"Si ergo apostolus Petrus, super quem Dominus fundavit Ecclesiam, diserte dixit prophetiam et promissionem Domini tunc et ibi impletam esse, quomodo nos possumus aliam impletionem nobis vindicare?"

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Transliteration: *Si ergo apostolus Petrus, super quem Dominus fundavit Ecclesiam, diserte dixit prophetiam et promissionem Domini tunc et ibi impletam esse, quomodo nos possumus aliam impletionem nobis vindicare?*

Translation: "If, then, the Apostle Peter, upon whom the Lord founded the Church, has expressly said that the prophecy and promise of the Lord were then and there fulfilled, how can we claim another fulfillment for ourselves?"

翻譯：「那麼，如果使徒彼得——主在他身上建立了教會——已經明確地說，主的預言和應許在當時當地已經應驗了，我們怎能為自己主張另一次的應驗呢？」

(St. Jerome, *Epistula* XLI *ad Marcellam*, §§1-2)

Jerome's argument is devastatingly clear: the Paraclete was poured out at Pentecost as recorded in Acts 2. Any claim to a "new" or "fuller" outpouring of the Spirit that supersedes that apostolic event is a fundamental departure from the Faith.

耶柔米的論證極為清晰有力：保惠師已在五旬節傾注下來，如使徒行傳第二章所記載。任何聲稱有一個超越那使徒性事件的「新的」或「更完全的」聖靈澆灌，都是對信仰的根本背離。

Furthermore, Jerome noted that the Montanists held a progressive and tripartite view of divine revelation that was essentially blasphemous:

此外，耶柔米指出，孟他努派持有一種漸進的、三段式的神聖啟示觀，這在本質上是褻瀆性的：

"Confutanda est aperta blasphemia dicentium, Deum primo per Moysen et prophetas in Vetere Testamento salutem mundo moliri voluisse: sed cum propositum suum implere non potuisset, corpus de Virgine assumpsisse... postremo per Spiritum Sanctum in Montanum et dementes feminas Priscam et Maximillam descendisse."

Translation: "I must confute the open blasphemy of men who say that God first determined in the Old Testament to save the world by Moses and the prophets, but that finding Himself unable to fulfill His purpose He took to Himself a body of the Virgin... and that last of all He descended by the Holy Spirit upon Montanus and those demented women Prisca and Maximilla."

翻譯：「我必須駁斥那些人公然的褻瀆之言，他們說上帝首先在舊約中決意藉摩西和先知們拯救世界，但發現自己無法完成目的後，就從童貞女取了身體……最後藉聖靈降臨在孟他努和那些瘋狂的女人百基拉和馬克西米拉身上。」

(St. Jerome, *Epistula* XLI, §4)

B. Ecstatic and Irrational Prophecy 出神的、非理性的預言

A defining feature of Montanist prophecy was its ecstatic, frenzied, and involuntary character. The Montanist prophets did not speak as conscious, rational messengers of God retaining full command of their faculties. Rather, they claimed to be entirely possessed by the Spirit, losing all self-control and consciousness, entering trances and states of frenzy. The Anonymous Anti-Montanist writer, cited by Eusebius, describes the origin of Montanist prophecy thus:

孟他努派預言的一個顯著特徵是其出神的、狂亂的和非自願的特性。孟他努派的先知們並不是作為有意識的、理性的上帝使者，保持著對自己官能的完全掌控來說話。相反，他們聲稱完全被聖靈所佔據，喪失一切自我控制和意識，進入恍惚和狂亂狀態。優西比烏所引用的匿名反孟他努作者如此描述孟他努派預言的起源：

Greek: *"καὶ παρεκστατικὸν γενόμενον ἐν κατοχῇ τινι καὶ ἀφοβίᾳ ἐξαίφνης, ἐν παρακλήσει ψευδεῖ πνεύματος, κατεχόμενον, ἤρξατο λαλεῖν καὶ ξενοφωνεῖν, παρὰ τὸ κατὰ παράδοσιν καὶ κατὰ διαδοχὴν ἄνωθεν τῆς ἐκκλησίας ἔθος προφητεύων."*

Transliteration: *"kai parekstatikon genomenon en katochē tini kai aphobia exaiphnēs, en paraklēsei pseudei pneumatos, katechomenon, ērxato lalein kai xenophōnein, para to kata paradosin kai kata diadochēn anōthen tēs ekklēsias ethos prophēteuōn."*

Translation: "And he became beside himself, and being suddenly in a sort of frenzy and ecstasy, he raved, and began to babble and utter strange things, prophesying in a manner contrary to the constant custom of the Church handed down by tradition from the beginning."

翻譯：「他便忘我出神，突然陷入一種狂亂和迷醉之中，胡言亂語，開始說些奇異之事，以一種違反自始以來藉傳統傳承下來的教會一貫慣例的方式進行預言。」

(Eusebius, *Historia Ecclesiastica* V.16.7)

St. Epiphanius of Salamis (c. AD 310–403), in his encyclopedic work against heresies, the *Panarion* (also called *Adversus Haereses*), recorded the self-description of Montanus in trance:

撒拉米的聖厄皮法尼烏斯（St. Epiphanius of Salamis，約公元310–403年），在其針對異端的百科全書式著作《百藥箱》（*Panarion*，又名 *Adversus Haereses*）中，記錄了孟他努在出神狀態中的自我描述：

Greek: *"Ἰδοὺ ὁ ἄνθρωπος ὡσεὶ λύρα, κἀγὼ ἐφίπταμαι ὡσεὶ πλῆκτρον. ὁ ἄνθρωπος κοιμᾶται, κἀγὼ γρηγορῶ."*

Transliteration: *"Idou ho anthrōpos hōsei lyra, kagō ephiptamai hōsei plēktron. Ho anthrōpos koimatai, kagō grēgorō."*

Translation: "Behold, the man is as a lyre, and I fly over him as a plectrum. The man sleeps, while I watch."

翻譯：「看哪，人如同一把七弦琴，而我如同撥片飛掠其上。人沉睡，而我儆醒。」

(Epiphanius, *Panarion* 48.4)

This image of the passive, unconscious human instrument played upon by the Spirit was recognized by the Church Fathers as fundamentally pagan in character, resembling the oracles of Apollo at Delphi and the frenzied possession of the devotees of Cybele, rather than the sober, rational prophecy of the biblical prophets. St. John Chrysostom (c. AD 347–407), in his *Homily 29 on First Corinthians*, drew this crucial distinction with characteristic clarity:

這種被聖靈演奏的被動的、無意識的人類器皿的形象，被教父們認定其本質上是異教性質的，類似於德爾斐的阿波羅神諭和庫柏勒信徒的狂亂附身，而非聖經先知的清醒、理性的預言。聖金口約翰（St. John Chrysostom，約公元347–407年），在其《哥林多前書講道第29篇》中，以其特有的清晰度做出了這一關鍵性的區分：

"Τοῦτο γάρ ἐστι μάντεως ἴδιον, τὸ ἐξεστηκέναι, τὸ ἀνάγκην ὑπομένειν, τὸ ὠθεῖσθαι, τὸ ἕλκεσθαι, τὸ σύρεσθαι ὥσπερ μαινόμενον. Ὁ δὲ προφήτης οὐχ οὕτως, ἀλλὰ μετὰ διανοίας νηφούσης καὶ σωφρονούσης καταστάσεως καὶ εἰδὼς ἃ φθέγγεται πάντα λέγει."

Transliteration: *"Touto gar esti manteōs idion, to exestēkenai, to anankēn hypomenein, to ōtheisthai, to helkesthai, to syresthai hōsper mainomenon. Ho de prophētēs ouch houtōs, alla meta dianoias nēphousēs kai sōphronousēs katastaseōs kai eidōs ha phtheggetai panta legei."*

Translation: "For this is peculiar to the soothsayer, to be beside himself, to be under compulsion, to be pushed, to be dragged, to be haled as a madman. But the prophet not so, but with sober mind and composed temper and knowing what he is saying, he utters all things."

翻譯：「因為這是占卜者的特徵：忘我出神、受強迫、被推擠、被拖拽、像瘋子一樣被牽引。但先知卻非如此，乃是以清醒的心智、沉穩的態度，知道自己所說的一切來發言。」

(St. John Chrysostom, *Homilia* XXIX *in Epistolam I ad Corinthios*, §2)

This distinction is of the utmost theological importance: true biblical prophecy never annihilates human consciousness or rationality. The prophet remains fully aware and in control, as Scripture itself attests:

這一區分具有極其重要的神學意義：真正的聖經預言從不消滅人的意識或理性。先知始終保持完全的覺知和自我控制，正如聖經本身所證明的：

Greek (1 Corinthians 14:32): *"καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται."*

Transliteration: *"kai pneumata prophētōn prophētais hypotassetai."*

Translation: "And the spirits of the prophets are subject to the prophets."

翻譯：「先知的靈原是順服先知的。」

（哥林多前書14:32）

Greek (1 Corinthians 14:33): *"οὐ γάρ ἐστιν ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης."*

Transliteration: *"ou gar estin akatastasias ho theos alla eirēnēs."*

Translation: "For God is not a God of disorder but of peace."

翻譯:「因為上帝不是叫人混亂，乃是叫人安靜。」

（哥林多前書14:33）

C. Speaking as God in the First Person 以第一人稱作為上帝說話

Montanus did not merely claim to transmit God's message; in several recorded oracles, he spoke in the first person *as* God. According to Epiphanius and other sources, Montanus declared:

孟他努不僅聲稱傳達上帝的信息;在若干記載下來的神諭中，他以第一人稱作為上帝說話。根據厄皮法尼烏斯和其他資料，孟他努宣稱:

"Ἐγώ εἰμι ὁ Πατὴρ καὶ ὁ Υἱὸς καὶ τὸ Πνεῦμα τὸ Ἅγιον."

Transliteration: *"Egō eimi ho Patēr kai ho Huios kai to Pneuma to Hagion."*

Translation: "I am the Father and the Son and the Holy Spirit."

翻譯:「我就是父，就是子，就是聖靈。」

(Reported in Didymus the Blind, *De Trinitate* III.41.1; cf. Epiphanius, *Panarion* 48.11)

Many early Christians understood this as Montanus claiming to be God Himself. Additionally, the theological confusion this produced led Jerome to note that the Montanists, following the doctrine of Sabellius, "forced the Trinity into the narrow limits of a single personality" (*Epistula* XLI, §3), collapsing the distinction of Persons in the Godhead — a modalistic heresy.

許多早期基督徒認為這是孟他努聲稱自己就是上帝。此外，這造成的神學混亂使耶柔米指出，孟他努派依循撒伯流（Sabellius）的教義，「將三位一體壓縮進一個位格的狹窄界限中」（《書信》XLI，§3），混淆了神格中位格的區分——這是一種形態論的異端。

D. Additional Montanist Practices 孟他努派的其他實踐

The Montanists also held to extreme moral rigorism (prohibiting second marriages, imposing three annual Lenten fasts rather than one, refusing readmission to the lapsed), the expectation of the imminent Second Coming of Christ at Pepuza, premillennialism, a blurring of the distinction between clergy and laity, the discouragement of infant baptism, and the belief that prophets and martyrs possessed the power to forgive sins independently of episcopal authority.

孟他努派還堅持極端的道德嚴格主義（禁止再婚、規定每年三次而非一次的大齋期、拒絕重新接納叛教者），期望基督即將在佩普札第二次降臨，持守千禧年前論，模糊教職人員與平信徒之間的區分，不鼓勵嬰兒洗禮，並相信先知和殉道者擁有獨立於主教權柄之外的赦罪權能。

III. Why Montanism Was Condemned 孟他努主義為何被定罪

The churches of Asia Minor convened multiple synods to examine the New Prophecy. Around AD 177, Bishop Apollinarius of Hierapolis presided over a synod that formally condemned Montanism. The faithful in Asia "met often in many places throughout Asia to consider this matter, and examined the novel utterances and pronounced them profane, and rejected the heresy, and thus these persons were expelled from the Church and debarred from communion" (Anonymous Anti-Montanist, in Eusebius, *H.E.* V.16.10).

小亞細亞的各教會召開了多次會議來審查新預言。大約在公元177年，希拉波利斯的主教阿波利納里烏斯（Apollinarius）主持了一次正式譴責孟他努主義的會議。亞洲的信徒們「經常在亞洲各地多處聚會審議此事，考察了這些新奇的言論並宣布其為褻瀆，拒絕了該異端，於

是這些人被逐出教會並被禁止領受聖餐」(匿名反孟他努作者，載於優西比烏《教會史》V.16.10)。

The grounds for condemnation were multiple and interlocking:

定罪的理由是多重的且相互關聯的:

1. The Closure of Public Revelation 公共啟示的封閉性

The Church recognized, on the basis of Scripture, that the deposit of faith was completed with the Apostles. The anonymous anti-Montanist writer expressed his own hesitation to write, lest he seem to be "making additions to the doctrines or precepts of the Gospel of the New Testament, which it is impossible for one who has chosen to live according to the Gospel, either to increase or to diminish" (Eusebius, *H.E.* V.16.3). This reflects the scriptural warnings:

教會基於聖經認識到，信仰的寶庫已隨使徒們的時代而完備。匿名反孟他努作者表達了他自己書寫時的猶豫，惟恐他似乎在「對新約福音的教義或訓誡有所增添，而對於一個選擇按福音生活的人來說，增添或刪減都是不可能的」(優西比烏《教會史》V.16.3)。這反映了聖經中的警告:

Greek (Revelation 22:18): *"μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ."*

Transliteration: *"Martyrō egō panti tō akouonti tous logous tēs prophēteias tou bibliou toutou: ean tis epithē ep' auta, epithēsei ho theos ep' auton tas plēgas tas gegramenas en tō bibliō toutō."*

Translation: "I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues described in this book."

翻譯:「我向一切聽見這書上預言之話的人作證:若有人在這些話上加添什麼，上帝必將寫在這書上的災禍加在他身上。」

（啟示錄22:18）

Hebrew (Deuteronomy 4:2): *"לֹא תֹסִפוּ עַל־הַדָּבָר אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם וְלֹא תִגְרְעוּ מִמֶּנּוּ"*

Transliteration: *"Lo tosifu al-haddavar asher anokhi metsavveh etkhem velo tig'r'u mimmennu."*

Translation: "You shall not add to the word which I am commanding you, nor take away from it."

翻譯:「你們不可在我所吩咐你們的話上加添，也不可刪減。」

（申命記4:2）

2. The Test of True vs. False Prophecy 真假預言的檢驗

Scripture provides clear criteria for testing prophetic claims:

聖經為檢驗預言性主張提供了明確的標準:

Greek (1 John 4:1): *"Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστιν, ὅτι πολλοὶ ψευδοπροφῆται ἐξελήλυθασιν εἰς τὸν κόσμον."*

Transliteration: *"Agapētoi, mē panti pneumati pisteuete, alla dokimazete ta pneumata ei ek tou theou estin, hoti polloi pseudoprophētai exelēlythasin eis ton kosmon."*

Translation: "Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world."

翻譯:「親愛的弟兄啊，一切的靈你們不可都信，總要試驗那些靈是出於上帝的不是，因為世上有許多假先知已經出來了。」

（約翰一書4:1）

Hebrew (Deuteronomy 18:21-22): *"וְכִי תֹאמַר בִּלְבָבֶךָ אֵיכָה נֵדַע אֶת־הַדָּבָר אֲשֶׁר לֹא־דִבְּרוֹ יְהוָה: אֲשֶׁר יְדַבֵּר הַנָּבִיא בְּשֵׁם יְהוָה וְלֹא־יִהְיֶה הַדָּבָר וְלֹא יָבוֹא הוּא הַדָּבָר אֲשֶׁר לֹא־דִבְּרוֹ יְהוָה"*

Transliteration: *"Vekhi tomar bilvavekha eikhah neda et-haddavar asher lo-dibbero YHWH. Asher yedabber hannavi beshem YHWH velo-yihyeh haddavar velo yavo, hu haddavar asher lo-dibbero YHWH."*

Translation: "And if you say in your heart, 'How shall we know the word which the LORD has not spoken?' — When a prophet speaks in the name of the LORD, if the thing does not happen or come to pass, that is the thing which the LORD has not spoken."

翻譯:「你心裡若說:『耶和華所未曾吩咐的話，我們怎能知道呢？』先知託耶和華的名說話，所說的若不成就，也無效驗，這就是耶和華所未曾吩咐的。」

（申命記18:21-22）

Maximilla prophesied: "After me there will be no more prophecy, but the End." Yet the End did not come. The anonymous anti-Montanist noted that "more than thirteen years since the woman died, and there has been neither a partial nor general war in the world" — her prophecy had plainly failed (Eusebius, *H.E.* V.16.19).

馬克西米拉預言道:「在我之後不會再有預言了，只有末日。」然而末日並未到來。匿名反孟他努作者指出，「自這位婦人死後已超過十三年，世上既無局部戰爭也無全面戰爭」——她的預言顯然落空了（優西比烏《教會史》V.16.19）。

3. The Manner of Ecstatic Prophecy Contradicts Scriptural and Apostolic Norms
出神預言的方式違反聖經和使徒的規範

As demonstrated above through St. John Chrysostom's teaching, the ecstatic, irrational mode of Montanist prophecy was recognized as resembling pagan divination rather than biblical prophecy. The anti-Montanist writer Miltiades composed a treatise demonstrating "that a prophet ought not to speak in ecstasy" (Eusebius, *H.E.* V.17.1).

The Anonymous writer further insisted that no prophet of the Old or New Testament was ever "carried away in spirit" in such a manner — neither Agabus, nor Judas, nor Silas, nor the daughters of Philip, nor Ammia, nor Quadratus (Eusebius, *H.E.* V.17.2-3).

如上文通過聖金口約翰的教導所證明的，孟他努派出神的、非理性的預言方式被認定為類似於異教的占卜，而非聖經的預言。反孟他努作者米爾提阿德（Miltiades）撰寫了一篇論文，論證「先知不應在出神狀態中說話」（優西比烏《教會史》V.17.1）。匿名作者進一步堅持，舊約和新約中沒有任何先知曾以這種方式「被靈帶走」——無論是亞迦布、猶大、西拉、腓利的女兒們、安米亞，還是夸德拉圖（優西比烏《教會史》V.17.2-3）。

4. The Subversion of Ecclesiastical Authority 對教會權柄的顛覆

By placing "patriarchs" and "stewards" above bishops, and by granting prophetic authority to self-proclaimed visionaries outside the apostolic succession, Montanism fundamentally undermined the divinely instituted order of the Church. As Jerome observed:

通過將「族長」和「管事」置於主教之上，以及將預言權柄授予使徒傳承之外的自稱異象者，孟他努主義從根本上破壞了上帝所設立的教會秩序。正如耶柔米所觀察的：

"Apud nos apostolorum locum episcopi tenent: apud eos episcopus tertius est."

Translation: "With us, the bishops occupy the place of the Apostles; but with them, a bishop ranks third."

翻譯：「在我們當中，主教佔有使徒的位置；但在他們那裡，主教排名第三。」

(St. Jerome, *Epistula* XLI, §3)

The movement was eventually suppressed through synodal condemnations throughout Asia Minor, excommunication of Montanist adherents, and later through imperial

legislation under Emperor Justinian I (reigned AD 527–565), who ordered the destruction of the Montanist shrine at Pepuza in AD 550.

該運動最終通過小亞細亞各地的會議譴責、對孟他努派信徒的絕罰，以及後來查士丁尼一世皇帝（在位公元527–565年）頒布的帝國法令而被鎮壓，查士丁尼於公元550年下令摧毀佩普札的孟他努派聖所。

PART II: THE CHARISMATIC MOVEMENT IN MODERN CHRISTIANITY 第二部分：現代基督教中的靈恩運動

I. Historical Origins and Evolution 歷史起源與演變

The modern Charismatic Movement has its roots in the broader Pentecostal revival of the early twentieth century. In 1901, Charles Fox Parham (1873–1929), a former Methodist preacher, established Bethel Bible College in Topeka, Kansas, where he began teaching that "baptism in the Holy Spirit" was an experience distinct from and subsequent to conversion, evidenced by speaking in tongues (*glossolalia*). On January 1, 1901, one of his students, Agnes Ozman, reportedly spoke in tongues, marking what Pentecostals consider the first modern manifestation of the gift.

現代靈恩運動的根源在於二十世紀初更廣泛的五旬節復興。1901年，前循道會傳道人查爾斯·福克斯·帕翰（Charles Fox Parham，1873–1929）在堪薩斯州托皮卡創建了伯特利聖經學院，他在那裡開始教導「聖靈的洗」是一種有別於且後續於歸信的經歷，以說方言（*glossolalia*）為憑據。1901年1月1日，他的一名學生阿格尼斯·奧茲曼（Agnes Ozman）據報說了方言，五旬節派認為這標誌著恩賜的首次現代顯現。

The Pentecostal movement exploded into public consciousness through the Azusa Street Revival in Los Angeles (1906–1915), led by William J. Seymour (1870–1922), an African-American Holiness preacher who had studied under Parham. The revival was characterized by speaking in tongues, ecstatic worship, prophecy, faith healing, and

dramatic emotional manifestations — weeping, shouting, falling to the ground ("slain in the Spirit"), and other phenomena.

五旬節運動通過洛杉磯的阿蘇薩街復興（1906–1915）爆發進入公眾視野，該復興由威廉·J·西摩（William J. Seymour，1870–1922）領導，他是一位曾在帕翰門下學習的非裔美國人聖潔運動傳道人。這場復興以說方言、出神敬拜、預言、信心醫治和戲劇性的情感表現為特徵——哭泣、喊叫、倒在地上（「被聖靈擊倒」）以及其他現象。

The term "Charismatic Movement" (from the Greek χάρισμα, *charisma*, "gift of grace") is typically applied to the "Second Wave" of this Pentecostal-type spirituality, which entered the mainline Protestant denominations beginning in 1960. The pivotal event was the experience of Dennis Bennett (1917–1991), an Episcopal priest at St. Mark's Church in Van Nuys, California, who on April 3, 1960, publicly announced that he had received the "baptism of the Holy Spirit" and had spoken in tongues. This ignited the spread of Charismatic practices into Anglican, Lutheran, Presbyterian, and other Protestant churches.

「靈恩運動」（Charismatic Movement）一詞（源自希臘語 χάρισμα，*charisma*，「恩典的禮物」）通常用於指稱這種五旬節式靈性的「第二波」，自1960年起進入了主流新教各宗派。關鍵事件是丹尼斯·班奈特（Dennis Bennett，1917–1991）的經歷，他是加利福尼亞州范奈斯（Van Nuys）聖馬可教堂的一位聖公會牧師，於1960年4月3日公開宣布他已接受「聖靈的洗」並說了方言。這點燃了靈恩實踐向聖公會、路德會、長老會和其他新教教會的蔓延。

A "Catholic Charismatic Renewal" began in 1967 among students and faculty at Duquesne University in Pittsburgh, Pennsylvania, and subsequently spread to the University of Notre Dame and throughout the Roman Catholic world. By the 1970s and 1980s, the movement had penetrated virtually every Christian tradition.

「天主教靈恩復興」始於1967年，起源於賓夕法尼亞州匹茲堡杜肯大學的學生和教職員工中，隨後擴展到聖母大學以及整個天主教世界。到1970和1980年代，該運動已滲透進幾乎每一個基督教傳統。

The "Third Wave" or Neo-Charismatic movement, pioneered by figures such as C. Peter Wagner and John Wimber (Vineyard Movement), emerged in the 1980s, emphasizing "signs and wonders" as normative for all Christians. This gave rise to the contemporary "Apostolic-Prophetic Movement," which claims that God is restoring the offices of apostle and prophet to the Church, with living individuals receiving new authoritative revelation.

「第三波」或新靈恩運動（Neo-Charismatic movement），由彼得·乃格納（C. Peter Wagner）和約翰·乃柏（John Wimber，葡萄園運動）等人開創，出現於1980年代，強調「神蹟奇事」對所有基督徒而言是常態的。這催生了當代的「使徒先知運動」（Apostolic-Prophetic Movement），該運動聲稱上帝正在教會中恢復使徒和先知的職分，由活著的個人接受新的權威性啟示。

II. Core Beliefs and Practices of the Charismatic Movement 靈恩運動的核心信仰與實踐

The Charismatic Movement, in its various waves and expressions, holds to several distinctive teachings:

靈恩運動在其各種波次和表達中，持守幾項獨特的教導：

A. The "Baptism of the Holy Spirit" as a "second blessing" distinct from conversion, evidenced by speaking in tongues and other charismatic gifts.

「聖靈的洗」作為有別於歸信的「第二次祝福」，以說方言和其他靈恩恩賜為憑據。

B. The continuation of all apostolic-era charismata, including tongues, prophecy, healing, miracles, words of knowledge, and words of wisdom.

所有使徒時代恩賜的持續，包括方言、預言、醫治、神蹟、知識的言語和智慧的言語。

C. Contemporary prophecy as a living, ongoing gift through which God speaks new revelatory words to the Church today.

當代預言作為一種活的、持續的恩賜，上帝藉此在今日向教會說出新的啟示性話語。

D. Ecstatic worship characterized by emotional intensity, bodily manifestations (falling, shaking, laughing uncontrollably, "holy laughter"), and what is called "being slain in the Spirit."

以情感的強烈、身體表現（倒地、顫抖、不可控制的大笑、「聖笑」）和所謂的「被聖靈擊倒」為特徵的出神敬拜。

E. In the Apostolic-Prophetic stream, the restoration of the offices of living apostles and prophets with governing and revelatory authority over the Church.

在使徒先知流派中，恢復活著的使徒和先知的職分，擁有對教會的治理和啟示權柄。

PART III: THE CONTINUATION OF MONTANISM IN THE CHARISMATIC MOVEMENT 第三部分：孟他努主義在靈恩運動中的延續

I. Continuing Revelation Beyond Scripture 超越聖經的持續啟示

The most fundamental parallel between Montanism and the Charismatic Movement is the claim to ongoing prophetic revelation. Just as Montanus claimed that the Paraclete was speaking new truths through him — truths that the Apostles had not delivered because the Church "was not yet ready" — so the Charismatic Movement teaches that God continues to speak authoritatively through modern prophets.

孟他努主義與靈恩運動之間最根本的相似之處是對持續預言啟示的主張。正如孟他努聲稱保惠師正通過他說出新的真理——使徒們未曾傳遞的真理，因為教會「尚未預備好」——靈恩運動同樣教導上帝繼續通過現代先知發出權威性的話語。

Montanus claimed that the promise of the Paraclete in John 16:12-13 was being fulfilled in his ministry. Modern Charismatic leaders similarly appeal to the same passage:

孟他努聲稱約翰福音16:12-13中保惠師的應許在他的事工中得到應驗。現代靈恩派領袖同樣援引同一段經文：

Greek (John 16:12-13): *"Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ."*

Transliteration: *"Eti polla echō hymin legein, all' ou dynasthe bastazein arti; hotan de elthē ekeinos, to pneuma tēs alētheias, hodēgēsei hymas en tē alētheia pasē."*

Translation: "I still have many things to say to you, but you cannot bear them now. But when He, the Spirit of truth, comes, He will guide you into all the truth."

翻譯：「我還有好些事要告訴你們，但你們現在擔當不了。只等真理的聖靈來了，他要引導你們進入一切的真理。」

（約翰福音16:12-13）

Both Montanism and the Charismatic Movement interpret this passage as warranting an open-ended, continuing stream of prophetic revelation beyond what is contained in Scripture. The orthodox Church, following Jerome and the councils, has consistently taught that this promise was fulfilled at Pentecost and in the apostolic deposit of faith, completed and closed with the death of the last Apostle.

孟他努主義和靈恩運動都將這段經文解釋為保證聖經所包含之外的一種開放性的、持續的預言啟示之流。正統教會遵循耶柔米和各大公會議的教導，一貫認為這一應許已在五旬節和使徒信仰的寶庫中得到應驗，並隨最後一位使徒的去世而完備封閉。

The Apostle Jude states this with unmistakable clarity:

使徒猶大以無可置疑的清晰表達了這一點：

Greek (Jude 1:3): *"ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σωτηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει."*

Transliteration: *"Agapētoi, pasan spoudēn poioumenos graphein hymin peri tēs koinēs hēmōn sōtērias, anankēn eschon grapsai hymin parakalōn epagōnizesthai tē hapax paradotheisē tois hagiois pistei."*

Translation: "Beloved, while I was making every effort to write to you about our common salvation, I felt the necessity to write to you exhorting you to contend earnestly for the faith that was once for all delivered to the saints."

翻譯：「親愛的弟兄啊，我想盡心寫信給你們，論我們同得救恩的時候，就不得不寫信勸你們，要為從前一次交付聖徒的真道竭力地爭辯。」

（猶大書1:3）

The phrase ἅπαξ παραδοθείσῃ (*hapax paradotheisē*) — "once for all delivered" — is theologically decisive. The faith has been delivered *once for all* (ἅπαξ, *hapax*); it is not a work in progress, not subject to supplementation by later prophets, whether in the second century or the twenty-first.

短語 ἅπαξ παραδοθείσῃ（*hapax paradotheisē*）——「一次交付」——在神學上具有決定性意義。信仰已被一次交付（ἅπαξ, *hapax*）；它不是一項進行中的工作，不受後來先知的補充，無論是在第二世紀還是第二十一世紀。

II. Ecstatic, Irrational Manifestations 出神的、非理性的表現

The ecstatic phenomena of Montanist worship find a direct and unmistakable continuation in the Charismatic Movement. Montanus entered trances, babbled unintelligibly, raved, and lost rational control; his followers did likewise. The modern Charismatic Movement is characterized by strikingly similar phenomena: "speaking in tongues" that is often unintelligible even to the speaker (and frequently without any interpretation, contrary to Paul's explicit instruction in 1 Corinthians 14:27-28); "being slain in the Spirit" (falling unconscious to the ground); uncontrollable shaking, jerking, and convulsing; "holy laughter" (prolonged, uncontrollable laughter attributed to the Spirit); and what has been called "drunkenness in the Spirit" — all of which resemble the Montanist frenzy far more than the sober, orderly prophecy commended by the Apostle Paul.

孟他努派崇拜中的出神現象在靈恩運動中找到了直接而明確無誤的延續。孟他努進入恍惚狀態、語無倫次地說話、狂亂胡言、失去理性控制；他的追隨者也同樣如此。現代靈恩運動的特徵是驚人相似的現象：「說方言」——常常連說話者自己也聽不懂（並且經常沒有任何翻譯，違反了保羅在哥林多前書14:27-28中的明確指示）；「被聖靈擊倒」（無意識地倒在地上）；不可控制的顫抖、抽搐和痙攣；「聖笑」（長時間的、不可控制的笑聲，歸因於聖靈）；以及被稱為「靈裡的醉酒」——所有這些都更像孟他努派的狂亂，而非使徒保羅所推薦的清醒、有序的預言。

Paul's words could not be clearer:

保羅的話語再清楚不過：

Greek (1 Corinthians 14:40): *"πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω."*

Transliteration: *"Panta de euschēmonōs kai kata taxin ginesthō."*

Translation: "But let all things be done decently and in order."

翻譯:「凡事都要規規矩矩地按著次序行。」

（哥林多前書14:40）

Greek (1 Corinthians 14:27-28): *"εἴτε γλώσσῃ τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος, καὶ εἷς διερμηνευέτω· ἐὰν δὲ μὴ ᾖ διερμηνευτής, σιγάτω ἐν ἐκκλησίᾳ."*

Transliteration: *"Eite glōssē tis lalei, kata duo ē to pleiston treis, kai ana meros, kai heis diermēneuetō; ean de mē ē diermēneutēs, sigatō en ekklēsia."*

Translation: "If anyone speaks in a tongue, let it be by two or at the most three, and each in turn, and let one interpret. But if there is no interpreter, let him keep silent in the church."

翻譯:「若有說方言的，只好兩個人，至多三個人，且要輪流著說，也要一個人翻出來。若沒有人翻，就當在會中閉口。」

（哥林多前書14:27-28）

Chrysostom's distinction between the pagan soothsayer (who is beside himself, dragged and compelled) and the true prophet (who speaks with sober mind, knowing what he says) applies with full force to the comparison between Charismatic ecstatic phenomena and biblical prophecy. The Montanist understood himself as a passive lyre played by the divine plectrum; the modern Charismatic who claims to be "overcome" by the Spirit, losing consciousness, falling involuntarily, speaking words unknown to himself, stands in precisely the same theological posture.

金口約翰關於異教占卜者（忘我出神、被拖拽和被強迫）與真先知（以清醒的心智說話、知道自己所說的）之間的區分，完全適用於靈恩運動出神現象與聖經預言之間的比較。孟他努派

信徒把自己理解為被神聖撥片彈奏的被動七弦琴；而聲稱被聖靈「征服」、失去意識、不由自主地倒下、說出自己也不知道的話語的現代靈恩派信徒，所處的神學姿態完全相同。

III. The "Second Blessing" Theology and the Division of Christians into "Spiritual" and "Carnal" 「第二次祝福」神學以及將基督徒分為「屬靈的」和「屬肉體的」

The Montanists divided Christians into two classes: the *spiritales* (πνευματικοί, *pneumatikoi*, "spiritual ones") — those who possessed the prophetic gifts — and the *psychici* (ψυχικοί, *psychikoi*, "carnal, natural ones") — those who did not. The Montanists regarded themselves as the true, Spirit-filled elite, looking down upon ordinary Christians as second-class believers.

孟他努派將基督徒分為兩個等級：*spiritales*（πνευματικοί，*pneumatikoi*，「屬靈的人」）——那些擁有預言恩賜的人——和 *psychici*（ψυχικοί，*psychikoi*，「屬肉體的、屬血氣的人」）——那些沒有這些恩賜的人。孟他努派視自己為真正的、被聖靈充滿的精英，鄙視普通基督徒為二等信徒。

The Charismatic Movement reproduces this division with remarkable precision. The core Charismatic teaching of a "baptism of the Holy Spirit" as a "second blessing" — an experience separate from and subsequent to conversion — creates an identical two-tier structure within the Church. Those who have received the "baptism" and can demonstrate charismatic gifts (especially tongues) are regarded as having a fuller or deeper experience of the Spirit; those who have not are implicitly (and sometimes explicitly) regarded as spiritually deficient.

靈恩運動以驚人的精確度重現了這種分裂。靈恩運動的核心教導——「聖靈的洗」作為「第二次祝福」（一種與歸信分離且在歸信之後的經歷）——在教會中創造了一種完全相同的雙層結構。那些已經接受「洗」並能展示靈恩恩賜（尤其是方言）的人被認為擁有更豐富或更深入的聖靈經歷；而那些沒有的人則被隱含地（有時是明確地）視為屬靈上有所缺欠。

This contradicts Paul's teaching on the unity and sufficiency of Christian baptism:

這違反了保羅關於基督徒洗禮的合一性和充足性的教導：

Greek (1 Corinthians 12:13): *"καὶ γὰρ ἐν ἑνὶ πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι, καὶ πάντες ἓν πνεῦμα ἐποτίσθημεν."*

Transliteration: *"Kai gar en heni pneumati hēmeis pantes eis hen sōma ebaptisthēmen, eite Ioudaioi eite Hellēnes, eite douloi eite eleutheroi, kai pantes hen pneuma epotisthēmen."*

Translation: "For by one Spirit we were all baptized into one body — whether Jews or Greeks, whether slaves or free — and we were all made to drink of one Spirit."

翻譯：「我們不拘是猶太人，是希臘人，是為奴的，是自主的，都從一位聖靈受洗，成了一個身體，飲於一位聖靈。」

（哥林多前書12:13）

IV. The Erosion of Episcopal and Priestly Authority 主教和聖職權柄的腐蝕

The Montanists placed their prophets and patriarchs above the bishops. Jerome noted that among the Montanists, "a bishop ranks not first but third." The self-appointed prophet, claiming direct divine inspiration, superseded the ordained ministry of the Church.

孟他努派將他們的先知和族長置於主教之上。耶柔米指出，在孟他努派中，「主教排名不是第一而是第三。」自封的先知聲稱擁有直接的神聖啟示，取代了教會的受按立聖職。

The modern Charismatic and especially the Apostolic-Prophetic Movement replicates this pattern. Self-proclaimed "apostles" and "prophets" establish their authority not through apostolic succession and ordination, but through their claim to possess extraordinary spiritual gifts and to receive direct revelations from God. These figures frequently exercise authority over multiple churches and pastors, creating networks that

function as alternative ecclesiastical structures entirely outside the historic apostolic order.

現代靈恩運動，特別是使徒先知運動，複製了這一模式。自封的「使徒」和「先知」不是通過使徒傳承和按立來建立他們的權柄，而是通過聲稱擁有超凡的屬靈恩賜和從上帝那裡接受直接啟示。這些人物經常對多個教會和牧師行使權柄，建立起在歷史使徒秩序之外運作的替代性教會結構網絡。

V. Eschatological Urgency and Sensationalism 末世論的緊迫感和感官主義

Montanus proclaimed the imminent descent of the New Jerusalem at Pepuza. The Charismatic Movement is permeated with similar eschatological urgency. Predictions of imminent end-times events, visions of the Second Coming, and date-setting (or near-date-setting) are endemic within Charismatic circles. Like Maximilla's failed prophecy that "after me there will be no more prophecy, but the End," modern Charismatic prophets have issued countless unfulfilled predictions — yet, unlike the standard set by Deuteronomy 18:21-22, they continue to be honored as prophets nonetheless.

孟他努宣布新耶路撒冷即將在佩普札降臨。靈恩運動同樣瀰漫著類似的末世論緊迫感。對即將到來的末世事件的預測、關於基督再來的異象，以及設定日期（或接近設定日期）在靈恩圈子中比比皆是。如同馬克西米拉那失敗的預言——「在我之後不會再有預言了，只有末日」——現代靈恩派先知發出了無數未應驗的預測，然而，與申命記18:21-22所設定的標準不同，他們仍然繼續被尊為先知。

VI. The Claim to Possess the Spirit in a Special or Exclusive Manner 聲稱以特殊或排他的方式擁有聖靈

Both movements share a claim to possess a special dispensation of the Holy Spirit that is not available to ordinary Christians through the normal means of grace (the Word, the Sacraments, prayer). Montanus claimed that the age of the Paraclete had dawned *in*

him. The Charismatic teaching that the "baptism of the Holy Spirit" is a distinct post-conversion experience, evidenced by supernatural signs, creates the same theological structure: a special, elite category of Spirit-possession that goes beyond what all Christians receive in baptism and through faith.

兩個運動都共同聲稱擁有聖靈的特殊恩賜，而這是普通基督徒通過正常的恩典途徑（聖言、聖禮、禱告）所無法獲得的。孟他努聲稱保惠師的時代已在他裡面降臨。靈恩運動關於「聖靈的洗」是一種有別於歸信的經歷、以超自然神蹟為憑據的教導，創造了相同的神學結構：一種特殊的、精英式的聖靈擁有類別，超越了所有基督徒在洗禮中和通過信仰所領受的。

Against this, Paul teaches that every believer has already received the Holy Spirit:

與此相反，保羅教導每一位信徒已經領受了聖靈：

Greek (Romans 8:9): *"ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ."*

Transliteration: *"Hymeis de ouk este en sarki alla en pneumati, eiper pneuma theou oikei en hymin. Ei de tis pneuma Christou ouk echei, houtos ouk estin autou."*

Translation: "But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him."

翻譯：「如果上帝的靈住在你們心裡，你們就不屬肉體，乃屬聖靈了。人若沒有基督的靈，就不是屬基督的。」

（羅馬書8:9）

There is no tertium quid: one either has the Spirit of Christ — through faith and baptism — or one does not belong to Christ at all. There is no "second blessing" that provides a higher tier of Spirit-possession.

沒有第三種可能：一個人要麼通過信仰和洗禮擁有基督的靈，要麼根本不屬於基督。不存在提供更高層次聖靈擁有的「第二次祝福」。

PART IV: COMPARATIVE SUMMARY 第四部分：比較總結

The following correspondences between Montanism and the Charismatic Movement demonstrate not mere superficial resemblance but deep structural and theological identity:

以下孟他努主義與靈恩運動之間的對應關係所展示的，不是膚淺的表面相似，而是深層的結構性和神學性的同一：

1. Continuing revelation beyond the apostolic deposit — Montanus claimed the Paraclete spoke through him with new truths; Charismatic prophets claim God speaks new revelatory words through them today. 超越使徒傳承的持續啟示 ——孟他努聲稱保惠師通過他說出新真理；靈恩派先知聲稱上帝今天通過他們說出新的啟示性話語。

2. Ecstatic, irrational prophetic utterances — Montanus fell into trances and babbled; Charismatic worship features glossolalia, being "slain in the Spirit," holy laughter, and uncontrollable bodily manifestations. 出神的、非理性的預言話語 ——孟他努陷入恍惚並語無倫次地說話；靈恩派崇拜以說方言、「被聖靈擊倒」、聖笑和不可控制的身體表現為特徵。

3. The prophet as passive, unconscious instrument — Montanus was "as a lyre" played by the Spirit; Charismatics describe being "overcome," "taken over," or "overwhelmed" by the Spirit. 先知作為被動的、無意識的器皿 ——孟他努「如同一把七弦琴」被聖靈彈奏；靈恩派描述被聖靈「征服」、「接管」或「壓倒」。

4. Two-tier Christianity — Montanists were *spiritales* vs. *psychici*; Charismatics distinguish between "Spirit-filled" and "non-Spirit-filled" Christians. 雙層基督教 ——孟他

努派有「屬靈人」與「屬血氣人」之分；靈恩派區分「被聖靈充滿的」和「未被聖靈充滿的」基督徒。

5. Subversion of ecclesiastical order — Montanists elevated prophets above bishops; the Apostolic-Prophetic Movement elevates self-proclaimed apostles and prophets above ordained pastors and bishops. 顛覆教會秩序 ——孟他努派將先知置於主教之上；使徒先知運動將自封的使徒和先知置於受按立的牧師和主教之上。

6. Eschatological sensationalism and failed prophecies — Maximilla's failed prediction of the End; countless failed Charismatic predictions. 末世論的感官主義和落空的預言 ——馬克西米拉關於末日的失敗預言；無數落空的靈恩派預測。

7. The claim to a special or fuller dispensation of the Spirit — Montanus inaugurated "the age of the Paraclete"; Charismatics claim a "new outpouring" or "latter rain" of the Spirit. 聲稱擁有聖靈的特殊或更豐滿的恩賜 ——孟他努開創了「保惠師的時代」；靈恩派聲稱聖靈的「新傾注」或「秋雨」。

CONCLUSION 結論

The evidence presented in this essay compels the theological conclusion that the Charismatic Movement represents, in its essential theological structure and characteristic practices, a recrudescence of the Montanist heresy — the very heresy that the early Church, guided by Sacred Scripture and the wisdom of the Holy Fathers, discerned, confronted, and condemned. The same errors return: the claim to new revelation, the exaltation of ecstatic experience over sober doctrinal fidelity, the creation of spiritual elitism, the undermining of ordained ecclesiastical authority, and the substitution of subjective experience for the objective, completed, and sufficient deposit of faith delivered once for all to the saints.

本文所呈現的證據迫使我們得出神學結論：靈恩運動在其本質的神學結構和特徵性實踐中，代表了孟他努異端的復發——正是這一異端，早期教會在聖經和聖教父智慧的引導下予以辨識、面對並定罪。同樣的錯誤重現：對新啟示的主張、將出神經歷凌駕於清醒的教義忠誠之上、創造屬靈精英主義、破壞受按立的教會權柄，以及用主觀經歷取代那客觀的、完備的、充足的、一次交付聖徒的信仰寶庫。

The words of the Apostle Paul, written nearly two thousand years ago, remain the Church's surest guide and most penetrating diagnosis:

使徒保羅在近兩千年前寫下的話語，至今仍是教會最可靠的指引和最深刻的診斷：

Greek (Galatians 1:8): *"ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω."*

Transliteration: *"Alla kai ean hēmeis ē angelos ex ouranou euangelizētai hymin par' ho euēngelisametha hymin, anathema estō."*

Translation: "But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, let him be accursed."

翻譯：「但無論是我們，是天上來的使者，若傳福音給你們，與我們所傳給你們的不同，他就應當被咒詛。」

（加拉太書1:8）

Greek (2 Timothy 4:3-4): *"ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσιν διδασκάλους κνηθόμενοι τὴν ἀκοήν, καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται."*

Transliteration: *"Estai gar kairos hote tēs hygiainousēs didaskalias ouk anexontai, alla kata tas idias epithymias heautois episōreusousin didaskalous knēthomenoi tēn akoēn,*

kai apo men tēs alētheias tēn akoēn apostrepsousin, epi de tous mythous ektrapēsontai."

Translation: "For the time will come when they will not endure sound doctrine, but according to their own desires, having itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth and be turned aside to fables."

翻譯:「因為時候要到，人必厭煩純正的道理，耳朵發癢，就隨從自己的情慾，增添好些師傅，並且掩耳不聽真道，偏向荒渺的言語。」

（提摩太後書4:3-4）

The Church's response must be what it has always been: *Sola Scriptura* — Scripture alone as the complete, sufficient, and final authority for faith and life; the tested and proven teaching of the Apostles and Fathers; the disciplines of the historic Church; and an unwavering commitment to the principle that public revelation was completed with the Apostolic age and is not subject to supplementation, correction, or continuation by any man, woman, movement, or spirit — for "the spirits of the prophets are subject to the prophets" (1 Corinthians 14:32), and "God is not a God of disorder but of peace" (1 Corinthians 14:33).

教會的回應必須一如既往：唯獨聖經（Sola Scriptura）——聖經作為信仰和生活的完備的、充足的和最終的權威；經過檢驗和證明的使徒與教父的教導；歷史教會的規範；以及對以下原則堅定不移的承諾：公共啟示已隨使徒時代而完成，不受任何男人、女人、運動或靈的補充、修正或延續——因為「先知的靈原是順服先知的」（哥林多前書14:32），「上帝不是叫人混亂，乃是叫人安靜」（哥林多前書14:33）。

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Soli Deo Gloria 唯獨歸榮耀於上帝